The Laſt WILL of that Impoſtor Geo. Fox,

The Quakers *Great Apoſtle and Admired Idol, wrote with his own Hand, and witneſſed ſo to be by three Eminent* Quakers, *upon their Atteſtation, or new Oath, when it was proved before Doctor* Bramſton, *namely,* Sarah Mead, *Wife of* William Mead, William Ingram *and* Geo. Whitehead, *and is now lying in the* Prerogative-Office *by* Doctors-Commons, London, *and (as in the* Broadſide *publiſhed by Mr.* Haws, *at the* Roſe *in* Ludgate-ſtreet) *ſigned by Mr.* Thomas Wellham, *Deputy-Regiſter, with a Copy of the Adminiſtration in Latine; and whereas I firſt publiſhed this Will in my Book,* A Seaſonable Caveat againſt the Prevalency of *Quakeriſm, &c.* Henry Pickworth, *with the Approbation of the* Quakers *Second-day-meeting, has printed a Book called,* A Narrative and Charge, *&c. where he ſays,* P. 9. That as I never read of any ſuch Saying in any Book of his, *(i. e. Fox,) viz.* That he that hath the ſame Spirit that raiſed Jeſus from the dead, is equal with God; ſo if any ſuch Inſtance there were unknown to me, he was acquitted, ---as in our *Anguis Flagillatus,* to his *Eternal Defence,* againſt all ſuch unrighteous Suggeſtions, *&c. and thereupon I am concerned to publiſh a ſecond Edition of this his Will, with ſome Additional Remarks for their Hearers ſake, and which I propoſe (if they deny them) to prove at our Conference.*

Geo. Fox's *Will as it lyes in the* Prerogative-Office.

Endorſed on the firſt Paper, No. 1. *For* Thomas Lover, *this* * *Spurs.*

I. I Doe give to thomas lover my ſadell the ar at Jhon Nelſons & bridall & * ſporg & bootes inward lethereth & the newingland indan bible & my great book of the ſignifing of names & my book of the new teſtement of eight langves & all my filekall things that came from beyand the Seay with the ovt landeſh Cup & that thing that people doe give gliſters with & my tov dials the one is an eknockſa diall
& all my Over pveſh bookes to be devided amovng my 4 Sones in law & alſo all my other bookes & my hamack j doe give to thomas lover that is at Bengamin antrvbvs his Cloſet & rachall may take that which is at Swarthmor
& thomas lover may have my walnvt eqvnockſhall diall & if hee can hee may geet one cut by it which will be hard to doe & hee ſhall have one of my proſſpect glaſeſes in my trovnk at London & a pare of my gloveſes & my Seale g f & the flaming Sward to nat-Mead & my other 2 Seales j roſe the other dan abraham
& thomas lover ſhall have my Spaneſh lether hvd G F & S Mead ſhall have my magniſing glas & the torkellſhell Com & cace

On the ſecond, No. 2. *This is to be put up among G. F's* [illegible] *up Pac-*

II. & all that J have written Conſaring what J doe give to my relaſhons ether many or other waes jhon loſt may put it up in my tronke at jhon Elſones & wright all things dovne in a paper & make a paper out of all my papers how j have orderd things for them & jhon loſt may ſend all things down by poveles-worth Carrer in the trovnke to jhon for at poveleſworth in warickſher & let john [illegible] or ſend John loſt a full receat & a diſcharge & in this matter and non of you may be conſarned but john loſt only & my other lettell tronke that ſtandeth in [illegible] Antrvbes is Cloeſet with the Ovtlandeſh things thomas lover ſhall have [illegible] ordered in any other papers to any other that muſt not ſtand ſoe but as [illegible] G F & Sary thou may give Sary frickenfeld half a gine for ſhee [illegible] ſable to mee a honeſt carroll yovng woman G F
[illegible] of thes things but doe them in the life as J have orderd them [illegible] clearet what remenes to the printing of my bookes bengmin [illegible] hath one 100 pound of mine take noe yoves of them tor it [illegible] it
[illegible] engamen Antrvbs Chamber ther is a letell gilt box with ſom [illegible] in it Sary Mead to take it & let it doe it ſarveſes amoung the reſt ſoe far as it will goe the box is ſealed up G F
& let thomas docker that knoeth many of my epeſeles & wrten bookes which hee did wright com vp to London to aſſiſt frends in ſorting of my epeſelas & other writings & give him a gine G F

On the third, No. 3. *For* G. F. *to be laid in the Trunk,* W. M. *the* 8*th Month,* 1688.

III. j doe orde Wm & Sa Mead & T lover to take care of all my bookes & Epeſeles & papers that be at benjmin Antrvbſes & at r. r Chamber & thoes that com from Swarth mor and my jornall of my life & the paſeges & travells of frends & to take them all into ther hands & all the over pluch of them the may have & keep together as a libary when the have gethered them together which ar to be printd
& for them to take charge of all my mony & defray all as j have orderd in my a-ther papers
& any thing of mine the may the my take & God will & ſhall be ther reward the 8 mo 1688
thomas lover & John Rovs may aſſiſt yov G F
& all the paſiges & traveles & ſuferings of frinds in the beging of the ſpreading of the trouth which j have keept together will make a fine hiſtery & the may be had at Swarthmor with my other bookes & if the com to London with my papers then the may be had ether at Wm or ben Antrubs cloſet for it is a fine thing to know the beging of the ſpreading of the Goſpell after ſoe long might of apoſtace ſince the apoſeles dayes that now Chriſt raines as he did in the harts of his people Glory to the Lord for ever Amen G F the 8 mon 1688

Reader, obſerve that in this Will there is not two Lines good Sence or *Engliſh*; the next obſerve his pretence to Learning, and then tell me whether the *Quakers* Judgment is ſound, touching his *Eternal Defence.*

1. Remark is, that he that cannot write one Line either Engliſh or Sence, cannot write a Book, *Ergo, G. Fox* never writ any one Page in any one Book of thoſe many Hundreds the *Quakers* have moſt impudently publiſhed in his Name.

2. We ſee he did not in this Will bequeath his Soul to God, nor expreſs any Hopes of a joyful Reſurrection, nor his Body to Chriſtian Burial, nor begin in the Name of God, *Amen,* as Chriſtians uſually do.

3. Likewiſe here is no mention made of any Confeſſion of Sin, nor hopes of Pardon by the Merits and Satisfaction of Chriſt Jeſus. But as in his Life-time he preferred the Heathens before the Chriſtians; even ſo he Died more like a Heathen than a Chriſtian.

4. Beſides he differed in the manner of giving from all other People; he doth not ſay, *I will and give,* or I give and bequeath, or I Will and Demiſe, *&c.* but ſuch an one may take this, that, or the other thing, *&c.*

5. He is likewiſe ſingular as to the Trivials he gives away, *viz.* Boots, Spurs, Saſhoons, Dials, a naſty Clyſter-pipe, Comb and Comb-caſe, to the great Quaker-Doctor *Tho. Lower,* I ſuppoſe to be kept as holy Relicks in Remembrance of his Holineſs, yet in all this Sence or Nonſence his Defence is *Eternal.*

Thus much as to the matter and the manner of his Will; I come in the next place to give the World an Account of the Man, namely, G. Fox *the* Quakers *great Apoſtle, and High-prieſt of their Profeſſion, as ſome Proteſtant Writers have done of Pope* Leo, *and other Proud and Idolatrous Popes and Blaſphemous Prelates of the Romiſh Church; and the rather, becauſe notwithſtanding all that I have ſaid in Conjunction with the Reverend Author of the* Snake in the Graſs, *and others on the ſame foot, yet the* Quakers *this very Year has publiſhed his Defence, yea, his* Eternal Defence; *and what I now write I propoſe to prove upon the Spot at our Conference out of their Books, if they deſire it.*

1. *In order to make us believe, that* Geo. Fox, *the Author and Scribe of this Will, was divinely inſpired in one Night with* 24 *Languages, as my ſelf, and* J. Ellington, R. Ellington *ſtill of their Profeſſion, with many Hundreds more, by ſetting his Hand as Author to* 6 *or* 8 *Learned Languages in his* Battle-door, *printed* 1660. Viz. Latine, Italian, Greek, Hebrew, Chaldee, Syriack, *and others, that ſo he might appear to us a learned Perſon.*

2. *As alſo by his Book, Intituled,* A Primmer for all the Doctors and Scholars in *Europe,* &c. *containing* 2434 *Queries, which were as Silly and Impertinent as his Will, yet theſe his high Pretences to that Learning he never had, made him famous.*

3. *As alſo his* Epiſtle to *John* III. King of *Poland, in the* German *Tongue, ſo exactly and learnedly done, that as Mr.* Croeſs *well obſerves in his* Gen. Hiſtory of Quakeriſm, P. 244. *That it did not look like the Work of a ſingle Perſon, tho' Learned, much leſs by ſuch an Ignorant Fellow as* Fox.

4. *Likewiſe his* Anſwer to Biſhop *Andrews* Sermon, *intermixt with both* Greek *and* Hebrew, *of which he by ſubſcribing his Name is ſaid to be the Author, whilſt yet he underſtood not a Word of it. Thus did the* Quakers *ſet him up as a Statue to be adored, as anon you'll ſee.*

5. *Likewiſe in his* Great Myſtery *there is both* Greek, Hebrew *and* Latine, *all which ſerve to diſcover the Pride of this Impoſtor; but notwithſtanding all this, his* Defence is Eternal.

Well, I have done with his Will and his Learning, tho' I could ſay much more to both, and am come to ſhew his Pretence to Extraordinary Miracles, and Gifts of the Spirit.

1. *In his* Journal, he, *(by the Hands of the* Quakers*) gives us a Catalogue of his Miracles, ſaid to be wrote by the Power of God, yet done in his own Name, and not in the Name of Jeſus of* Nazareth; *and conſequently* G. Fox, *like* Simon Magus, *was taken for the great Power of God.*

2. *That he ſaw the Heavens open, as St.* Stephen *did.*

3. *That the Keeper of the Priſon came trembling to him, as the Goaler did to St.* Paul, *&c.*

4. *That he had Viſions and Revelations, and propheſied, as* Iſaiah, Jeremiah, *&c. did.*

5. *That he ſpake like an Angel in* Beverly *Church the wonderful things of God.*

6. *That he ſaw a Pool of Blood, and a Channel of Blood in the City of* Litchfield, *when no Man elſe could ſee a drop of Blood, much leſs a Pool or a Channel of Blood.*

7. *That he was before Languages were; for, ſaid he,* All Languages are to me no more than Duſt, who was before Languages were, and am come before Languages were.

8. *That neither he, nor his Name, were known in the World.*

9. *That he was a Prophet, and was Propheſied of too, yea, and that he was Naked, and ſtood Naked, cloathed only with Righteouſneſs, and ſpoke from the Mouth of the Lord.*

10. *At his Trial at* Lancaſter-*Aſſize, he ſaid,* Before I came to the Bar I was moved to pray, —The Thundering Voice anſwer'd, I have Glorified thee, and will Glorifie thee again; and I was ſo filled full of Glory, that my Head and Ears was filled full of it.

But why ſhall I mention any more of his Blaſphemies, ſince the Quakers *ſay his* Defences are Eternal? *Let me give a brief Hint how the* Quaker *Teachers Idolized this blind Buzzard* Fox, *this great Cheat and Impoſtor.*

1. *Of* Joſiah Coale *in his Letter from* Barbadoes, *thus,* Dear *G. Fox,* who art the Father of many Nations,------whoſe Being and Habitation is in the Power of the higheſt, in which thou Rules and Governs in Righteouſneſs, and thy Kingdom (*Fox*) is eſtabliſhed in Peace, and the encreaſe thereof is without end: *This, and more of the like, is juſtified by the* Quakers *in their Book,* Judas and the Jews, *&c. p.* 44, 45, 46. *and* Fox's *Defence is* Eternal.

2. Sol. Eccles *their Prophet in his Book,* The Quakers Challenge, *p.* 6. *thus, Geo. Fox* is a Prophet indeed;----it was ſaid of Chriſt he was in the World, and the World was made by him, and the World knew him not, ſo it may be ſaid of this Prophet, [*Fox*] *&c. yet excuſed by* G. Whitehead, *in his* Serious Search, *&c. p.* 58. *and* Innocency againſt Envy, *&c. p.* 18.

3. *The* Quakers *in defence of* Fox, *and to confirm their People in their Divine Adorations of him, in their* Epiſtle *dated* 26*th* January, 1690. *ſigned by* G. Whitehead, *and twenty more of their Leaders, compare him* (Fox) *to* Moſes, *St.* Paul, *and St.* Stephen, *and call him their* fixed Star, *with many other high Appellations; ſee my Book,* A Seaſonable Caveat, *&c. p.* 87. *for more of this.*

4. John Blackling, *in a Certificate on behalf of* G. Fox, *ſaid thus, G. Fox* is bleſſed with honour above many Brethren,-----his Life Reigns, and is Spotleſs, Innocent, and ſtill retains his Integrity, whoſe *Eternal Honour* and *Bleſſed Renown* ſhall remain; yea, his Preſence, and the droping of his tender Words in the Lord's Love, was *my Soul's Nouriſhment,* &c. *all which is defended by* G. Whitehead *in his Book,* Judgment Fixed, *&c. p.* 19, 20. *Thus as* Fox *his Honour is* Eternal, *ſo it ſeems are his* Defences Eternal, *by* H. Pickworth's *Doctrine in his* Narrative, *p.* 9. *but I believe half a Century more will determine his Eternal Honour in his ſpiritual Pretences, as his laſt Will has already his high pretences to Learning,* &c.

5. John Audland *in his Letter from* Briſtol *to* G. Fox, *the Original lyes in Mr.* Thomas Criſp's *Hand, and was ſhown at* Turners-Hall, *before many Hundreds of People, at Mr.* Keith's *Conference,* January, 1699. *a ſhort Abſtract of it is thus,* Dear and Precious one, in whom my Life is bound up, and my Strength in thee ſtands, by thy Breathings I am nouriſhed, and by thee is my Strength renewed, bleſſed art thou for evermore, and bleſſed are all that injoy thee; Life and Strength comes from thee, holy one:----Daily do I find thy preſence with me, which doth exceedingly preſerve me, for I cannot Reign but in thy Preſence and Power;----Pray for us all that in thy Power we may abide for evermore. I am thine, begotten and nouriſhed by thee, and in thy Power am I preſerved; Glory unto thee, holy one, for ever. *John Audland.*

Reader, *Marvel not at theſe Adorations, for if* G. Fox *was ſo endued, and ſo glorified, as in the* 10 *Inſtances he pretended, theſe Divine Attributes were due to him; but as his pretence to be ſo endued with the Learned Languages, as to be Head Tutor to all* Europe, *was as great a Cheat as the nature of the thing will bear; even ſo his* Luciferian *Pride, as to ſpiritual Attainments, i. e. Revelations, Viſſions, Propheſies, and working of Miracles, are a far greater Cheat, and a more horrible Impoſture; and were the Original Will of this* Fox *in my hand only, we ſhould ere this have had* Eternal Defences *come out for the continuance of his* Eternal Honour: *But alas, cry the* Quakers, *the Worlds People have got it lockt up in the* Perogative-Office, *and three of us,* Geo. Whitehead, William Ingram, *and* Sarah Mead, *have upon our Atteſtation (or Oath) affirmed it to be of his own Hand-writing, by which, alas for us, the Cheat is come out, and we are horribly confounded, and cannot defend him.*

Reader, *Having thus far drawn the Picture of this cunning* Fox, Firſt, *As to his pretence to Learning: And,* Secondly, *As to his Self-Exaltations and Horrid Blaſphemies: And,* Thirdly, *By a hint of their Teachers Idolatry in worſhiping of him; let me ſhew alſo that he pretended to have Power to Bind and Looſe; ſee their Book,* Judas and the Jews, *p.* 85. Friends, [*ſaid* Fox] Altho' I have not yet told it you, I do now declare it; I have Power to Bind and to Looſe. *And as he had this Power, ſo doubtleſs did he diſpence it to them that pray'd to him, and worſhipt him; one Inſtance I will alſo give you, and it ſhall be from* Joſiah Coale, *mentioned in the firſt Inſtance, who paſſed this Sentence upon one of his Oppoſers, as may be ſeen in his Works, p.* 243. *viz.* In the Name of that God that Spanneth the Heavens with a Span, and Meaſureth the Waters in the Hollow of his Hand, I *Bind* thee here on Earth, and thou art ſurely *Bound* in Heaven, and in the *Chains* under *Darkneſs,* to the Judgment of the Great Day, thou ſhalt be Reſerved. *Joſiah Coale.*

Reader, *If Jeſus of* Nazareth, *who ſuffered on the Croſs, was properly the Son of God; if his Ordinances of Baptiſm and the Supper, inſtituted by him, are to be practiced; if the Scriptures be the revealed Will, and written Word of God, and ſuch as ſincerely Believe, Profeſs, and Practice the ſame, be the Church of God, which this* Fox *and his Diſciples utterly deny, then I will, in the Faith and full Aſſurance thereof, ſay, according to that of* Eſther 8. *If this be the of God, whom the kers fall, iſm pres... it; but, the Year* 1700. *ſhall ſurely fall before it.* Amen.

The Second Edition of this Will, Corrected, and the Fruits of Quakeriſm enlarged, by *Francis Bugg.*

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